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Cena Trimalchionis and that used by Trimalchio and his *colliberti*. In the opinion of the reviewer very few of the lists given conform to this description of the *sermo plebeius*, and he would respectfully suggest that the book should be entitled *Word-formation in the Sermo Cotidianus*.

To the lists of words, substantives in *-a* (cf. Rönisch, *It. et Vulg.*, pp. 82, 85) might have been added, and compound prepositions and adverbs like *praeterpropter* and *circumcirca*, both of which classes of words are distinctly colloquial. The great value of the work consists in these lists, in which the author is indicated in whose writings a word first appears, and in the interesting comments which the author makes upon them. The lists must, however, be accepted as illustrative rather than exhaustive, as a somewhat careful examination of a few of them reveals many omissions. So, for instance, to the sublist under Cicero (Epistt.), p. 6, should be added *dignatio* and *iocatio*, which were apparently first used by Cicero and in his Epistt. *Abruptio*, *adunctio*, *admonitio*, *altercatio*, *apricatio*, *asseveratio*, *attributio*, *castigatio*, *commissio*, *cretio* and a number of other words similarly formed should also appear here, it would seem, if the list were intended to be more than illustrative. Similarly, on pp. 60-2 we do not find *agitator*, *comissator*, *convector*, *interpellator*, *nugator*, *pacificator*, *praedicator*, *relator*. All of these words occur in Cicero's Correspondence, and two or three of them also in writers of an earlier date. The following diminutive adjectives occur in Cicero's Correspondence and should be added to the list on pp. 188-9: *barbatulus*, *hilarulus*, *horridulus*, *longulus*, *pauculi*, *refractoriolus*, *subturpiculus*. These additions come from Cicero's Correspondence only, so that it is evident many insertions must be made before the lists are complete. Among the works from which forms are given it would certainly seem that the Peregrinatio should appear, as no book offers us a better specimen of the *sermo plebeius* than it does.

The style of the book is good and the proof-reading excellent. We have noticed only the following slips in these respects: *monogram* for *monograph*, p. 59; *cotidianus*, pp. 157, 166 and elsewhere, but *quotidianus*, p. 80, and on p. 31: "This class of derivatives . . . is an archaism."

The criticisms which have been made upon what seemed to the reviewer certain weaknesses in the book should not prevent one from recognizing its value. It constitutes one of the most important contributions which have been made to the study of colloquial Latin, and those of us who are interested in that subject will wait with interest for the companion volume upon Plebeian Syntax, of which the author speaks in his Preface.

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FRANK ABBOTT.

La Mythologie et les Dieux dans les Argonautiques et dans l'Énéide, thèse présentée à la Faculté des Lettres de Paris par H. DE LA VILLE DE MIRMONT, Maître de Conférences à la Faculté des Lettres de Bordeaux. Paris, Hachette, 1894.

M. de la Ville de Mirmont undertakes to prove in this dissertation (cf. p. vii) that "the mythology of the Aeneid would not be what it is if the poet had not had at his disposal Greek epics other than the Iliad and Odyssey." Within

the limits proposed, the discussion is concerned with the influence of Alexandria upon the growth and development of Vergil's learning and poetic art. No account is taken of any of the other questions suggested by the influence of Alexandria upon the poet. They have been "proposed, if not answered" by M. de la Ville de Mirmont in his article 'Apollonios de Rhodes et Virgile' (cf. *Introd.*, p. vii, n. 2).

The work, which, including the table of contents and excellent index nominum, reaches the somewhat portentous length of 778 pages, is divided into three books of four, two and eighteen chapters respectively. The manner in which the subject is treated does not seem to call for any division into 'books'; however, there is no harm in it. The general arrangement of the chapters is in pairs. Each chapter devoted to a divinity as presented by Apollonios is followed by one dealing with the corresponding divinity in the Aeneid. Deities purely Roman are, of course, not touched upon. Nothing is said of Vesta, for Hestia is not mentioned in the Argonautica. So, too, the Argonautica has nothing in it corresponding to Vergil's description of Hades, to which, moreover, Boissier has devoted a special study.

The first book (pp. 3-161) deals with Theogony and Cosmogony, Gaia and Terra, Kronos and Saturn, the Titans and Magic. The second (pp. 161-359), with Zeus and Jupiter. The disproportionate length of this section of his work is due, says the author (p. viii), to the fact that "the Alexandrians in the time of Apollonios, like the Romans of Vergil's age, were practically monotheists. For them Zeus or Jupiter was all." Probably the author has in mind the reading-public of Alexandria and Rome. As applied to the majority of the population in either case, the statement would strike many as surprising. The third book deals with Hera and Juno, Athena and Minerva, Apollo, Artemis and Diana, Hermes and Mercury, Ares and Mars, Hephaistos and Vulcan, Kypris (Apollonios never calls her Aphrodite) and Venus, the gods of the sea and the Chthonian deities.

The author's thesis is one that perhaps no one would deny. His chief merit lies in the collection and orderly presentation of the material by which it is supported. Mythologic learning, as he remarks in his conclusion, was an end with Apollonios. It was only a means to a poet who, like Vergil, addressed his work to a large public. The necessity of adapting Alexandrian learning to Roman ignorance led him into much confusion and error. We must remember, however, that his object was a national poem, not a work addressed to students of mythology; also, that he died before completing his task to his own satisfaction.

M. de la Ville de Mirmont often elucidates the topic in question with that neatness of phrase and aptness of illustration so characteristic of his nation. In describing Athena, for example, he says (p. 430): "Le type de la déesse semble conçu par les poètes du Musée à la ressemblance des précieuses, qui devaient ne pas être rares dans la société alexandrine. L'Athénée des *Argonautiques* a le ton prétentieux et les manières prudes de l'Armande des *Femmes Savantes* . . ." Or again, of Hera (p. 383): "Elle a les travers charmants des grandes dames de l'époque alexandrine: elle est romanesque et nerveuse: elle tient à rester loin de toutes les vilénies qui impressionneraient son âme délicate: elle évite toute compromission désagréable à sa prudence . . ." "Juno n'a

pas dans l'Énéide (p. 409) cette méchanceté particulière qu'on veut lui attribuer. Virgile, après Apollonios, lui conserve le caractère rancunier qu'elle avait dans l'Iliade; le poète romain lui donne d'autre part la dignité austère d'une matrone romaine," etc.

The most serious fault of this book is perhaps its extreme diffuseness. The great length of it is largely due to the fact that the author has rehearsed in detail all the legends treated in Vergil and Apollonios, besides adding many more from other authors. With all due allowance for the nature and treatment of the subject, it would seem that a considerable reduction of bulk might have been effected and would have been a decided improvement.

Judging from his notes, M. de la Ville de Mirmont has made a somewhat limited use of the foreign authorities bearing upon his theme. In his chapter upon the Titans and Magic, for example, no reference whatever is made to Roscher's *Ueber Selene und Verwandtes* (Leipzig, 1890), which may fairly be called the definitive work upon that subject. However, the author has studied the poets with whom he deals carefully, minutely and sympathetically, and his work is a decided contribution to the study of the complicated relations existing between Vergil and Apollonios of Rhodes.

KIRBY F. SMITH.

CORRESPONDENCE.

Editor of THE AMERICAN JOURNAL OF PHILOLOGY:

In reviewing Harrison and Sharp's fourth edition of *Beowulf* in your April number, I inadvertently did Prof. Sharp an injustice; and I beg space to correct my mistake.

I was under the impression that Prof. Sharp had no part in the fourth edition; but I have learned recently that he did very valuable work in all parts of the work except the notes, which he left almost entirely to Prof. Harrison. In my zeal to express my admiration for that valuable feature of the new edition, I unintentionally failed to inform myself of Prof. Sharp's contributions to the other portions of the work. Prof. Harrison regrets the mistake no less than I.

WILLIAM AND MARY COLLEGE,
Sept. 1, 1895.

J. L. HALL.